

The Spokesman

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"Chandigarh Part And Parcel Of Punjab"

Darbara Singh To Resist Haryana Move On Punjab University

Punjab's political parties, irrespective of their creeds and hues, must join hands together to nip in the bud a new mischief by Haryana.

The lead has already been given by Chief Minister Darbara Singh. Replying to the fourday debate on Governor's Address in the State Assembly, he declared: "Chandigarh belongs to Punjab. It is part and parcel of the State".

He also announced that Punjab Government would oppose Haryana's move to re-affiliate 20 colleges of Ambala district with Punjab University. Under the Punjab University Act, Haryana had no right to do so, as it had earlier disaffiliated these colleges from it. He promised to write to the Central Government about it immediately.

The new salvo was fired by Haryana Chief Minister Bhajan Lal on July 7. After a Cabinet meeting, he told pressmen: "Chandigarh is part of Haryana and this State has as much right on Punjab University, located in the city, as Punjab". To buttress this contention, he announced that 20 colleges, now affiliated to Kurukshetra University, were being linked back with Punjab University at Chandigarh.

The motives behind the new move are not yet clear. Also no one can say with certainty why he has chosen the present moment to make the announcement. But there must be something much more than what meets the naked eye.

It is just possible that Mr. Bhajan Lal was privy to some central inclination to implement Mrs. Indira Gandhi's own decision of January 29, 1971, under which the city beautiful had to be merged with Punjab "within five years". When this deadline was reached, the country was

in the throes of an emergency, and no one had the time or the energy for such contentious issues. Then came the downfall of Mrs. Gandhi's Government.

The succeeding Janta and Lok Dal Governments were too pre-occupied in their own internal fissures to pay attention to this vital problem.

Having got wind of the central mind, Mr. Bhajan Lal saw wisdom in reviving his state's claim through devious

means. And he thought Punjab University was the alley which could give him a new opening.

His reasoning lacks basis.

He said Chandigarh was very close to Ambala, as Ambala district territory started just four kilometres from the secretariat.

(Continued on next page)

Mixed Reaction To Indian Recognition Of Kampuchea

NEED TO WIN OVER ASEAN COUNTRIES

India's recognition of the Heng Samrin Government in Kampuchea, though belated, should be hailed inasmuch as it ends uncertainty about our position.

New Delhi has always followed the British dictum that a government, which is in effective control of a country, deserves recognition. There is no doubt that so-called Pol Pot forces have only small pockets of resistance. The latest move did not come as a surprise, as it was included in Congress (I) election manifesto.

The delay of six months after Mrs Gandhi rode to power in January this year can be explained by our desire to carry the ASEAN countries with us. But this was not to be so. Their reaction to Indian decision is manifestation of this wide gulf yawning between us and them. These countries are guided by their own compulsions.

At one time Indonesia and Malaysia were reconciled to the new situation and were about to recognise Heng Samrin regime. But Soviet intervention in Afghanistan hardened their positions toward both Vietnam and Kampuchea. Thailand is embroiled in a wasteful conflict with Vietnamese and Kampuchean forces. Its acceptance of

massive arms supplies from USA does not lessen its burdens, especially with respect to refugees spilling across the border.

China has always regarded the area as its special sphere of influence. Hence, the continued supply of arms and support to Khmer Rouge remnants. But this in itself gives Hanoi an excuse to keep its forces in Kampuchea. Beijing's well-orchestrated campaign against Vietnam on several counts has to be seen as part of Sino-Soviet rift.

Beijing leaders have over-reacted by saying that recognition of Heng Samrin government would sully India's image as a non-aligned power. We have to take a decision one way or the other on our own understanding of the situation. China has forgotten that we were among the first countries to give it recognition when most of her present friends were treating it as a pariah.

ASEAN nations fear that Vietnam may become a rallying ground for political radicals and dissidents within their own confines. But former Indo-China

states cannot be wishkicked away. Any unrest there can best be countered by improving the lot of their people. However much you might dislike their ideology, you cannot quarantine them.

Unfortunately, India has lost a great opportunity to explain its position to prominent world leaders who gathered in Tokyo this week to attend former Prime Minister Ohira's funeral. Mrs Indira Gandhi could not attend because of bereavement in her own family. But a senior minister, instead of just a minister of state for industries, Mr Chanana, should have been deputed. Funeral diplomacy, which is a recent development in international relations, has come to stay. And some of the misgivings about India's latest stand could have been dissipated, if not entirely removed.

Our concern still is to ease tension all around us. That is why we are making efforts to improve relations with Pakistan and China. Our insistence on Russian withdrawal from Afghanistan is also a step in that direction. However, a concerted move must be made to win over ASEAN countries, especially because lakhs of Indians reside there.

The Planning Commission has decided to increase the outlay for Punjab's annual Plan for 1980-81 by about Rs 25 crore.

As against a Plan outlay of Rs 258.97 crore for 1979-80,

(Continued from previous page)

But he forgot that Punjab's Ropar district has its territory which is just two and a half kilometers from the secretariat.

He also argued that Chandigarh was carved out of Ambala district and was, therefore, part of Haryana. In the same way, Haryana was carved out of erstwhile Punjab and so must cease to exist and return to the parent state. Thus, according to Mr. Bhajan Lal's own premises, Haryana is ringing its own death-knell.

Above all, Chandigarh has been built on lands acquired by uprooting villages of Kharar tehsil, which were all Punjabi-speaking.

About Punjab University, Haryana's move is more political than academic. It was in 1974 that Mr. Bansi Lal, then Haryana Chief Minister, took out all state colleges out of the jurisdiction of Punjab University in a huff. He was furious when, on arriving late to attend the annual convocation of the University, he found no one there to receive him. He tagged these colleges to Kurukshetra University.

Haryana has also not paid its share of Punjab University's expenses after 1974. Now Mr. Bhajan Lal promises to pay the "arrears, if any".

It is true that Punjab University will gain another 10,000 students or so. But then University is not a caravan serai where one can check in or check out at will. There are certain rules and regulations, which Haryana has been violating so far with disdain.

Haryana has 10 seats in Punjab University senate, in addition to five ex-officio seats. When Haryana disaffiliated its colleges six years ago, these 10 seats were frozen. Recently there was a plan to allocate these frozen seats to college teachers in Punjab and Chandigarh. It may not get back all its previous seats, as the number of colleges affiliated now is too small. But it is bound to get a few of them.

Mr. Bhajan Lal let the cat out of the bag when he said: "We shall not allow Punjab to take control of this Central University". But then who asked Haryana to leave it in the first place? Now Haryana is keen to swallow back what it had vomitted out six years ago. What standards, my countrymen!

Rs. 25 Crore More For Punjab's Annual Plan

the State has been allocated Rs 284 crore for the current fiscal year.

The Plan outlay has been increased following a meeting between the representatives of the Punjab Government and the Planning Commission held recently in the Capital.

Under the revised Plan, the allocation for irrigation, flood control and power generation has been raised from Rs 121.84 crore to Rs 151.31 crore—an increase of Rs 29.47 crore.

This has been done to give a boost to agricultural and

industrial production. Intensive flood control measures are also envisaged to check the menace of floods which cause great damage to crops.

There has been a marginal decrease in the allocation for the agriculture sector from Rs 39.69 crore to Rs 39.08 crore.

The allocation for industry and minerals, transport and communications, cooperation and general services has also been slashed. Cooperation has been earmarked Rs 5 crore against Rs. 5.75 crore in the previous

year.

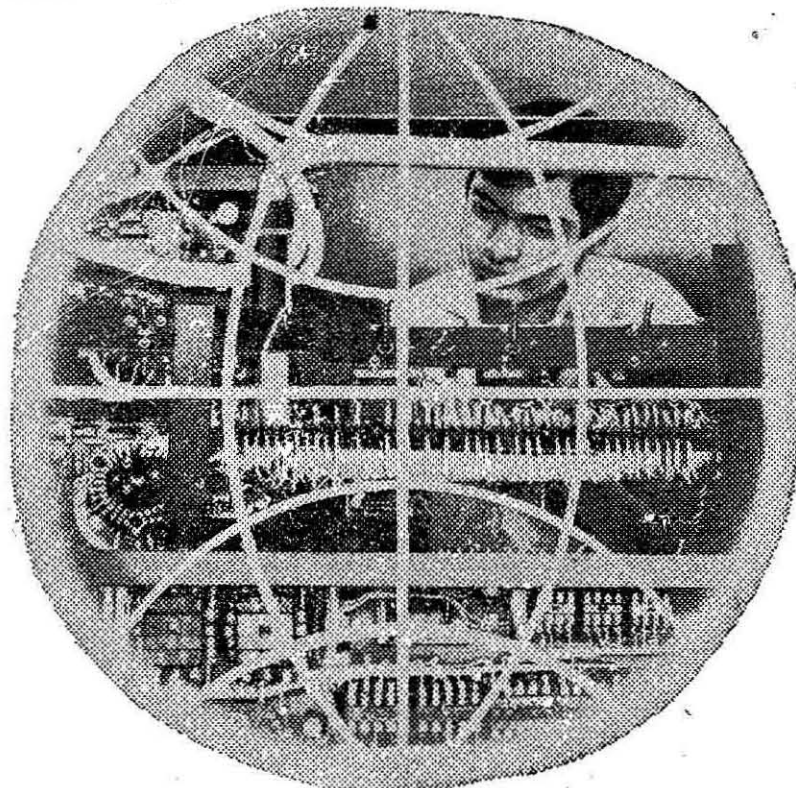
Similarly, the allocation for transport and communications has been reduced from Rs 22.14 crore to Rs 19.60 crore. There has been a decrease of Rs 18 lakh in the outlay for general services which have been sanctioned Rs 2.30 crore as against Rs 2.48 crore last year.

On the other hand, there has been an increase in the allocation for social and community services including health and education. This sector has been allocated Rs 54.70 crore against Rs 49.20 crore an increase of Rs 5.50 crore.

Economic services have been allocated Rs 30 lakh compared to Rs 3 lakh in the 1979-80 Plan.

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A THOUGHT FROM GURBANI

Pilgrimage, austerity, mercy, almsgiving and charity
 Bring merit, be it as little as the mustard seed;
 But he who hears, believes and cherishes the Word,
 An inner pilgrimage and cleansing is his meed.
 All virtues is thine, for I have none,
 Worthless is prayer without good acts done.

—Guru Nanak

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NEED FOR AMITY

The so-called "bargain", which was reportedly struck by Jathedar Jagdev Singh Talwandi with the seven-man ad hoc committee appointed by the Akal Takht several months ago, has reached accomplishment; the Jathedar has been elected to Rajya Sabha with 48 first-preference votes whereas he needed only 40 for success, though this number fell five short of the opposition's total votes in the 117-member assembly. But for many days before the poll, the Jathedar kept everyone on tenterhooks about his designs; Sardar Dayal Singh, who had been appointed by him as office secretary of Shiromani Akali Dal, refused to hand over charge to Sardar Bhan Singh who had been authorised for this purpose by the ad hoc committee; this led many to believe that the Jathedar wanted to stick to both the chairs—in the party as well as parliament's upper house. If he came down from his selfish posture, it was because of the threat of 35 Akali MLAs, out of a total of 37, to vote against him if he did not hand over charge to Sardar Bhan Singh. Faced with ignominious defeat and threatened expulsion from the party, the Jathedar saw wisdom in making a timely retreat.

Ever since the sad demise of Sant Fateh Singh, there has been a constant tug-of-war between organisational and legislative wings of SAD; the main malaise lay in the absence of a towering personality at the helm of affairs. At first Jathedar Mohan Singh Tur and then Jathedar Talwandi lacked the stature, magnetism and dynamism which the post of SAD presidentship required; at best either was one among equals and at worst almost a non-entity whom fate had catapulted into power. Suffering from such weaknesses and other shortcomings but egged on by the lust for power, Jathedar Talwandi, much more than his predecessor, Jathedar Tur, indulged in intrigues, stabs-in-the-back, and antics which did him no credit. He made so many acrobatic feats to keep his throne; after making demarches to Akal Takht, he tried to defy its edict when the decision did not go wholly in his favour. Then he attempted to divide the organisation by dismissing district Akali Jathas and appointing his own conveners.

If both the organisational and legislative wings had worked in complete unison and with full identity of aims and purpose, the party might have been returned to power in Punjab; certainly, it could invest more seats both in parliament and the state assembly. If the present adversity has taught the warring factions

Highly Improper

All agree that the sudden and untimely death of Sanjay Gandhi is a great blow to Prime Minister Indira Gandhi; she has lost, in the prime of youth, not only a son with a promising future before him but also, as she admitted during the Bhog ceremony, a confident, an adviser, in fact an "elder brother". Sympathies of all leap out to her in this bereavement; though she did put a brave facade in the beginning with her customary fortitude and equanimity, the strain began to show latter on, and now she feels dejected, desolate and deserted. We sincerely pray that she regains her composure, as so many burning questions need her decisions and healing touch.

Nonetheless, one cannot help pointing out a few things done or allowed to happen in connection with Sanjay's death. Shanti Vana is a national monument to perpetuate the life and work of a great freedom fighter and independent India's first Prime Minister who had earned worldwide renown for his statesmanship, sagacity and humanism. Many had thought, or even suggested, that this hallowed place be built into something like Westminster Abbey in London where all the famous British Prime Ministers and national heroes are buried. So when a separate Vijay Ghat was built in memory of Lal Bahadur Shastri, many eyebrows were raised but the protest was muted because of the tragic circumstances in which he died so soon after scoring a decisive victory against Pakistan. Now to cremate Sanjay in Shanti Vana cannot be upheld on any ground; he was only a member of parliament and Youth Congress (I) leader; his position as present Prime Minister's son could not raise him much on the national ladder. A national monument

should not have been even though he was power behind the throne converted into a family cremation ground; if Nigambodh Ghat was not found suitable, being too common, then the family farm near Mehrauli should have been chosen. How will the government or people react if Mr. Shastri's son is sought to be cremated at Vijay Ghat one day?

Also how come that the Central PWD built the rostrum on which Sanjay's cremation was arranged? He was not a Minister; he was merely Congress (I) General Secretary. Objections have been raised also to the three services chiefs, in their full uniform, laying wreaths and saluting Sanjay's dead body; Defence Ministry's explanation does not convince people. Many states closed their offices for the day and declared mourning for several days merely to please the Prime Minister; this race for sycophancy must be frowned upon. The time devoted by All India Radio and Doordarshan to Sanjay's death and later funeral procession was out of proportion to the position the youngman held in national life. One is led to ask the million-dollar question: Would all this have happened if Mrs Gandhi had not been in power at the centre?

This is not to pour salt over the wounds of either Mrs Gandhi or the widow or other members of the bereaved family. But there is urgent need to establish norms and precedents for such things so that our institutions and government function in a democratic way. The chorus in some circles to draft Mr. Rajiv Gandhi or Mrs Maneka Gandhi into politics carry the odour of new dynastic rule, which, all thought, had ended with Sanjay's departure.

a lesson to behave well in future, it is good. But if the present respite is just a lull before a new storm, then it means that our leaders deserve to be shown the exit door, and the sooner it is done, the better for the Sikh community.

The Sikhs feel lost now, as the party, which could work for their advancement in all spheres, is woefully torn from inside; loss of power in Punjab has added to their agony all the more. The voters, majority of them Sikhs and residing in the rural areas, gave the Akalis chances thrice—in 1967, 1969 and 1977—to do something for the state and Punjabis. But each time they fell far short of the promises made and expectations aroused. The Jathedars did not allow the Akali ministers to function properly and do something worthwhile. Now that all of them are now cooling heels in the opposition, they would do well to learn from their disaster and restore amity and understanding among themselves. If they continue with their old wayward ways, then they are in for more bad days.

Guru Gobind Singh's New Conception Of God The Lord Of War

By : Dr. Dharam Pal Ashta

This is a unique conception of God, which only a soldier-poet could entertain. God is symbolised in the weapons of war. God is the world-Hero. God is the Punisher of the wicked and the tyrannical. He helps those who take a stand against evil-doers and tyrants. This aspect of God has been stressed again and again in praise of the Timeless. To Guru Gobind Singh, God is, as Kipling calls Him, 'The Lord God of Hosts. Guru Gobind Singh calls God as in the beginning of the Akal Ustat 'All steel', 'All death'. In the Sastra Nam Mala, also, we find him invoking God in the language of the weapons of war.

"Thou art the Arrow, Thou art the Spear
Thou art the Hatchet, Thou art Sword.
Thou art the Goddess of Death, Thou art the Sword and the Arrow,

Thou art the Symbol of Victory, Thou art the World-Hero."

'Thou art Bhala Sethi Bhatha, Katara and Barchha

Thou art Knife and Sword, Thou art Arms Missiles,

Thou art Shield, Thou art Sword and Bhatha,

Thou art the Breaker of Kavach

Thou appearest in all these forms.

In the beginning of the Bachitra Natak, he invokes God in the same style :

I bow with love and devotion to the holy Sword.

Assist me that I may complete this work.

I bow to Him Who holdeth the arrow in His hand.

I bow to the Fearless One.

I bow to the God of gods who is in the present and future.

I bow to the Scimitar, the two edged Sword, the Falchion and the Dagger.

I bow to the Holder of the Mace who diffused light through the fourteen worlds.

I bow to the Arrow, the Musket.

I bow to the Sword spotless, fearless and unbreakable;

I bow to the powerful Mace and Lance,

To which nothing is equal.

I bow to the Arrow and the Cannon which destroy the enemy.

I bow to the Sword and the Rapier which destroy the evil.

I bow to all weapons called shastr (which are held).

I bow to all weapons called a star (which are hurled or discharged).

The God of War has a Sword in His Banner.

I bow to Him,

Who holdeth the Discus,

Who is not made of elements and who is terrible.

I bow to Him of the Strong Teeth :

I bow to Him Who is supremely powerful.

It was Guru Gobind Singh, who introduced the Sikh prayer with an invocation to the Sword. Having first remembered the Sword, meditate on Guru Nanak. It was he who inscribed sword (khanda) on the Sikhs banner of peace and war in fighting against the Mughal tyranny. In support of his recourse to sword Guru Gobind Singh expresses his belief that :

When all other means have failed,

It is righteous to draw the sword.

God, who, as Guru Gobind Singh says, adareth the brave, is invoked as Sword by him, to help him to fight for the oppressed :

Thou art the Subduer of countries, the Destroyer of the armies of the wicked in the battle-field.

Thou greatly adareth the brave.

Guru Gobind Singh addresses God as a Sword to destroy his enemies :

I bow with love and devotion to holy Sword.

Assist me that I may complete this work.

Dr. Narang's appreciation of Guru's conception of the Sword is worth quoting : "The following four verses of Gobind Singh forming an invocation to the Sword are among the finest of their kind to be met with in any literature of the world :

O, Sword, that conquers countries,

That ravages hordes of fools,

That wagest deadliest wars

Bestower of all boons

Thy arm, it is infrangible

Thy flame. It is unquenchable

Thy light, it is uneclipsible

That shines like a hundred suns

Thy refuge I implore,

Thou soothest pure-in-heart

Thou razest the wicked to naught,

Hail Creator of the world

Hail, Saviour of the Globe

Upholder O' me Thy slave

Hail, Thee, hail mighty Sword."

The idea of Martial God is further conveyed by Guru Gobind Singh in war-like names that he gives Him :

Chartram Chatri, The best hero (warrior).

Satram Pranasi, The Destroyer of enemies.

Asipan, The Holder of Steel.

Asidhari, The Holder of Sword.

Asidhuj, With sword on His flag.

Kharagketu, With Sword on His Flag.

Sastrapane, The Holder of striking weapons called sastra (i.e. Mighty Destroyer).

Astrapane, The Holder of missile weapons called astra

Astramane, The Embodiment of astra (i.e. Mighty Destroyer).

Sarb-Loh, All-Steel.

Bhagauti, Sword.

Banapanam, The Holder of an Arrow.

Bhanurpan, The Holder of a Bow.

Kharagdhari, The Wearer of a Sword.

Sarangdhar, The Holder of Quiver.

Kharagpanam, The Holder of a Sword.

The Sword is the symbol of God Himself. It performs the dual role of preserving the good and destroying the bad in this world.

The Guru says :

Thou bestowest happiness on the good, Thou terrifiest the evil,

Thou scatterest sinners,

I seek Thy protection.

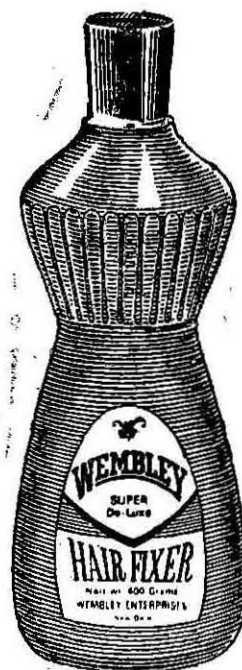
Hail ! Hail ! to the Creator of world,

The saviour of creation my Cherisher,

Hail to Thee, O Sword.

These lines clearly express the implicit faith which Guru Gobind Singh had in the martial type of heroism.

The Sword to him had a divine significance. It was meant more for self protection than for over-powering others. Guru Gobind Singh acquired so much attachment for the sword that his love for this weapon appears like that of reverence which is indistinguishable from worship. The sword for him was a symbol of power and self respect. The ills of society could be remedied with this weapon. The wicked are destroyed and peace established only by force of the Bright Sword.



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Guru Nanak And Bhakti Movement

By : Prof. Surjit Singh Gandhi

Guru Nanak Dev the founder of the religion of the Sikhs lent a new dimension to the Bhakti Movement. There were many reasons for that. The first and foremost was the territory where the Bhakti system of Nanak was evolved, shaped and set in motion. Punjab as it served the stage for the drama of the innumerable movements and migrations of the people, could not afford to be rigid in religious matters, beliefs and social behaviour. Brahmanical religion and its social system did make much headway in post-Buddhist period, yet its hold was not as strong as it was in the Indo-Gangetic Valley or other areas of the country. That was the reason that Bhaktas in those areas of the country could not make Bhakti a distinct movement which, shortly after, succumbed to the Brahmanical influence or to the totems of the people. Chaitanya's Vaishnava movement is an ample proof of this tendency. Vaishnava's Bhakti which Chaitanya preached became Brahmanical in nature and tone under the direction of his disciples who shifted the scene of activities to *Virandavan*. So was the fate, more or less with the Bhakti systems of other Bhaktas in different parts of the country. Even Kabirism after the death of Kabir fell from its ideal and became only a part of Brahmanical religion. Guru Nanak's case, however, was different. He worked the programme of Bhakti independently and among the people who because of the historical circumstances were dynamic and not slow to appreciate the merits of the new programme. In spite of the fact that Brahmanical religion was in ascendancy, the protestant and non-conformist tradition did not die altogether. In fact, it was upheld by heterodox cults and sects like Kapalikas, Avdhutas, Aghorpanthies and Nathpanthies and perhaps Sahajyan Buddhists, but their ideas and practices were all strictly limited within their respective circles of men and women initiated by their respective Gurus.

After the political consolidation of the gains of military conquest of the Turko-Afghan Muslims when Brahmanism and Brahmanical society were obliged to stage a retreat, at any rate, for the time being, these cults seem to have come to enjoy a relatively wider popularity than hitherto. The non-conformist atmosphere could not but influence the thought-pattern of Guru Nanak. Although we do not have any tangible evidence as to existence of Sahajyan Buddhism, yet its social comment and the ideal of Mahasukh can easily be discerned in the composition of Guru Nanak. Similarly Yogic terminology and

imagery have been copiously used by Guru Nanak, though their social attitudes and their esoteric and ascetic practices were rejected as hypocritical postures. Sufi mystics had contributed their mite in broadening the outlook and sharpening the edges of dissent against the orthodox Brahmanical modes.

Admittedly, the non-conformist and protestant tone of the aforesaid cults went a long way to help Nanak to give distinct colour to his Bhakti which was certainly more poignant in its criticism of the contemporary society and more positive in its emphasis of reshaping social and moral norms. Other Bhaktas possibly could not do so with so much vehemence because of different situations in which they had to work.

There was yet another point which made the Bhakti of Nanak different from that of other Bhaktas. After the fall of Buddhism, many religious streams such as Vajrayana Buddhism, Sahajyan Buddhism, Sahajyan Vaishnavism, Baulism and Nathism emerged. In their respective periods, they played their part in the lives of the people. In course of time, these sector cults incorporated tantric beliefs & esoteric practices which were certainly debasing in their effect in society. Besides this, in order to achieve the state of Mahasukh or Sahaj, the ultimate objective of all these sects, they pleaded absolute union of the niratama imagined as the female principle and the bodhichitta imagined as the male principle or of Sunyata as the male principle and Karuna as the female principle.

Logically it follows that in ordinary human and temporal terms, the concrete image of such union would be one of mithuna, that is, of complete physical union of man and woman. Indeed, this was the image that the Buddhist Siddhacharyas held up not only in their dohas but also in the pantheon of gods and goddesses reared up by the Vajrayana and Sahajyanas for instance. Nath Panthis did not accept the image, but they too thought in terms of physical union.

The Vaishnava Bhaktas did accept not merely the term but also the mithuna image, the concept and practice that went along with it. Consequent upon all this, a sort of crude vulgarity

crept into the original conception with the result that the society degenerated morally and socially.

Guru Nanak's achievement is this that he did not allow such practices of the aforesaid sects to enter into his Bhakti programme. He certainly adopted Sahajya as the final goal but the method to achieve it was different. He enjoined upon his followers to work for Sahajya while leading the householder's life. Ascetic and esoteric practices were not recommended to the seekers. On the other hand, they were advised to follow Nam-Marg. The image of Mathuna to say the complete physical union of man and woman was repudiated and in its place the merging of self with the Self was enjoined upon.

Furthermore, the impact of the Muslim conquest and the advent of Islam in India in its wake added new facet to the situation. The Islamic faith in the oneness of God and social equality coupled with the proselytising zeal and political backing shook the body, social and religious thinking in India. The impact was more deeply felt in the Punjab because of geographical position and relatively less rigid atmosphere. The challenge, being more serious, the response was more concrete and correct. Guru Nanak's Bhakti was positive in its social-content, clear in its spiritualism and emphatic in the pursuance of the ethical principles. Guru Nanak like Kabir denounced formalism and the externalia of the religious life and idol worship but unlike both Kabir and other Bhakti reformers, he was opposed to renunciation and did not regard life a suffering and a veritable hell. He, on the other hand, believed that the life is all pleasure; there is no pain if one is absorbed in Him. Similarly the world was looked upon by the Guru as the dwelling place of the Almighty. The Guru with all the vehemence at his disposal, pronounced that a religion of the people was the need of the times and enjoined upon his followers to develop secular outlook. His slogan, No Hindu, No Musalman, beautifully epitomised in itself, the purpose of the Guru.

As corollary to it, the Guru advised the people that they should live a householder's life because doing so does not hamper any one from achieving

the state of bliss (sahaj). Indeed, the Guru emphasised the point that honest labour was a necessary qualification for one who sought realisation of God.

"He who eats what he has earned by his own labour, and gives some to (others)—Nanak, he it is who knows the true way." (Var Sar. Moh. I)

In these few simple words, Nanak urges the need for honest labour for livelihood, underlines the value of social cooperation and points out the easiest path of salvation. Many Bhaktas including Kabir earned their livelihood by taking up their respective caste professions but none of them specifically urged respect for a householder's life or declared that it was 'the true way'.

By declaring as such, the Guru ushered in a new era in the religious history of the country. Hitherto, it was generally understood that spiritual matters had no relation with the worldly affairs, now they were made as adjuncts of the endeavour to soul-bliss. Guru Nanak, on his own part, took keen interest in matters, social, moral and political. His 'Babar Vani' represents an attitude what the Guru wished his followers to develop.

After the perusal of the above narration, the following inclusion emerge :—

(1) Bhakti Movement was indigenous in its origin.

(2) In its initial phases, it was confined to the yearnings of soul for its absorption in the supreme lord and it had got nothing to do with social, moral, political uplift of the country. It also could not emancipate itself from the traditional Brahmanical fetters.

(3) With Ramanuja and Ramananda, it entered into modern phase and social problems such as caste system etc. began to be considered in the context of religious reforms.

(4) Bhakti, as preached by Kabir was different from that of other Bhaktas, as for instance, Kabir substituted Nirguna God for Sarguna Lord and refused to accept any religious or traditional authority. With Kabir, Bhakti Movement was an independent system based on his soul's experiences. He did not regard Bhakti of any use if it had no relevance to the peoples of the world. But he did neither condemn sanyas nor evolve any organisation to see his ideals put into practice.

Under Guru Nanak, Bhakti Movement embarked upon a unique course. It ceased to be a complex organism which it had become as a result of the matrix of mystic tradition and confused ideas about reform. It became a religio-social movement with definite purpose of ameliorating the society.

Guru Nanak, the founder of the Sikh religion, laid great stress on the importance and efficacy of Nam. The recitation of Nam is considered a great aid for the awakening of the mind and the quickening of the process of self realisation. In great immensity of nature, we are insignificant beings. We have to submit to His will. We can have faith in ourselves only by imbibing abiding faith in the Lord's name. Such is the importance of His Nam:

Through faith in the Name (the believer) finds the door of salvation.

Through faith in the Name he makes his kith and kin seek the true support (of God)

Through faith in the Name the Guru is saved,

Through the Name he saves his Sikhs.

Those who have faith in the Name, O Nanak, do not wander begging.

Such is the spiritual value of the Name,

Such is the greatness of the Indwelling one without blemish.

That only he, who has truly assimilated the Name in his heart, knows.

He who has realised the Name has got everything.

—(Japji-Pauri XV)

The recitation of His Name alone can save the mankind. His Name is the only true support and, therefore, we must enshrine His name in our hearts. His name permeates all space. It is our ego which leads us astray and makes us wander aimlessly. We are led to believe that God is something far away and outside us. In fact, He ever dwells in our hearts and this realisation dawn upon us only through the practice of the Guru's word which leads to the door of salvation.

Japji was composed by Guru Nanak. It is meant to be recited daily. It offers a spiritual remedy for all our ills. It is a highly inspired verse and the thoughts expressed therein are of eternal value and significance. Its recitation is useful in more than one way. It enables us to enjoy communion with God. It helps us to realise the truth and thereby make our life more purposeful, peaceful and contented. We realise our real selves. The recitation of Japji removes the delusions from our minds and sets us on the road to discover the eternal mind—the creator of the universe. The secret is resolved. We know that the enlightened mind is the extension of the Divine Mind.

The Power of 'Nam'

By : Lt. Col. J.S. Gularia (Retd.)

Mind is every thing. It is doomed when it becomes a slave of worldly desires. We have to make a conscious effort by reciting His Name to set the mind free. When it does become truly free, it becomes one with the Lord. When it so unites with the Lord, it attains a state of absolute peace and calm. This can be attained only through the recitation of His Nam. All sins disappear. No difference is left. We become one with Him. He is us. We are Him. Such is the charm of His Nam.

Japji, the recitation of His Name, is communication between the temporal and spiritual domains. It is a petition of the individual before the creator. If made with concentration and truth, the individual interests are superseded by a quickening of attention upon the divine qualities and spiritual perspectives for their own intrinsic worth and pre-eminent reality. Prayer is an act when an individual communes with his Creator across the frontier of his intellect. It rises from his heart and keeps on rising up and up till the individual consciousness meets the ray of the spirit.

Japji, the recitation of His Name, is communication between the temporal and spiritual domains. It is a petition of the individual before the creator.

We contemplate God in His universal qualities and we realise that we are a part of his manifestation. We are on the threshold of Eternal Truth. The progress of the human spirit through regular recitation of His Nam is phenomenal. It is aptly described by Scheron in 'Perspectives Spirituelles'.

"Man prays, and prays fashions man. The saint has himself become prayer, the meeting place of Earth and Heaven; he thus contains the Universe, and the universe prays with him. He is everywhere where nature prays, and he prays with and in her: in the peaks which touch the void and eternity, in a flower which scatters its petals, or in the lost song of a bird. Whosoever has lived in prayer has not lived in vain."

For proper, good and gracious living, prayer has to enter into

our life, become an inseparable part. In fact, it has to become the very breath of our life. If we really wish to know what it is to pray sincerely, we have to let the prayer enter into us and then let it come out of each of the pores of our mortal body to reach the spirit of God. We have to cling to our creator:

Lord, I am the miseltoe
Which has no root, and
cannot grow
Or prosper but by that
same tree
It clings about; so I by
Thee.

—Robert Herrick

His Nam is the breathing of our soul. It is our spiritual food and drink. It helps to clean our hearts from the stains of iniquities, and provides an opening to the door of the mysteries. It helps us to turn towards God through the Guru's teachings:

"The sweet Name is my
recitation, austerity and
self control,
It is capable of removing
one's sins.
Through the Lord's Name
one's body and mind
are calmed,
And without effort the man

achieves the blissful state
of divine tranquillity."

When one achieves this state of divine tranquillity, life flows on without any worry, anxiety or passion. In this blissful state, we have neither attraction nor repulsion towards worldly objects. We carry on the will of God. There is no attachment whatsoever. All the time, the vision of God is planted in our mind. This union is the priceless attributes of God Love, fearlessness and truth. Through the recitation of His Nam, we go into a meditative mood and are well set on the road to realisation of God. This is the beauty and magic of recitation of His Nam:

Listening to the Guru's
song, mind is concentra-
ted,
From such concentration

comes true enlighten-
ment.
Ineffable is the miraculous
story of the Guru's
word.

The regular recitation of His Nam helps us to collect, discipline and master our thoughts. These thoughts no longer wander and go astray. By doing so, we rise above the fluctuations of life. Our anxieties disappear. We have entered the state of Sadhana where nothing but the awareness of God prevails. We are one with Him. We are ready to receive the Divine Perfection. We become still but we are not solitary. The self becomes co-extensive with the universe. Our souls and hearts are uplifted to Him and it is an experience which 'no words can tell, no tongue can speak', but on experience which 'only silence can declare'. Such is the magic of His Nam but our prayer has to be real:

Real prayer can only be
yours

When you have staked and
gambled yourself away,
And your essence is pure.

—Shabisteri

The recitation of His Nam is efficacious. It gives us wisdom. It instils in us saintliness. It is the source of courage and contentment. We know of the Earth and of the Power that supports it. Death holds out no fear. The magic of His Nam enables us to escape the pains and afflictions inherent in this Sansara. The path of prayer is the path to Divinity. It is the way to the kingdom of Heaven. It is the ladder which provides the connecting link between earth and heaven. It leads us from error to truth. It takes us from darkness to light. It transports us from sorrow to joy. Restlessness yields peace to peace. Ignorance is replaced by knowledge. We go from death towards immortality. It brings to an end all our sorrows and sins:

By hearing the word
Men achieve wisdom, saint-
liness, courage and con-
tentment.

By hearing the word
Men learn of the earth,
the power that support it,
and the firmament.

By hearing the word
Men learn of the upper and
nether regions of islands
and continents

By hearing the word
Man conquers the fear of
death and the elements

O Nanak, the word hath
such magic for the
Worshippers,

Those that hear, death do
not fear,
Their sorrows end and sins
disappear.

—Japji—Pauri VIII

ALCOHOLISM

Age-Old Citadel Of Social Evil

By : Sardar Amrik Singh Barhok

Alcoholism which seems to have originated as a pastime or popular sport of the ancient gods and goddesses (and this is unmistakably demonstrated by mythological history of the world) seems to have fallen in divine esteem and sought patronage among both classes and masses. Drinking as a part of daily diet in cold countries or climes, in fashionable world of haute cuisine, under medical advice, or for what is called (in rural, popular parlance) "a change of taste" is understandable and even excusable, but making a habit of it cannot be appreciated from any angle—human, social and moral. While the rich can afford the luxury of expensive, exotic drinks, it is the poor who have to pay 'dearly' for the cheap country liquor they have, per force, to patronise. The 'killer' drink is ruining hundreds and thousands of families financially and wrecking an equal number of marriages every year in all corners of the country. The tragedy assumes horrible proportions in cases where more than one member of a family (including the women-folk) take to drinking as a compulsive habit.

The evil (of drinking) has been likened to a hydra-headed monster in as much as the aberration does not go alone; it needs company and a proper backdrop. 'Singing', 'dancing' and 'merry-making' with accent on lasciviousness and licentiousness are its usual companions or cousin sisters.

"How come, when drinking is deadly injurious with inevitable, disastrous after-effects, it is still widely popular" is a question which many a reader may be tempted to ask in sheer bewilderment. If you ask any votary of the wine as to why he drinks, the stock answer will be: "It induces a sort of euphoria, transporting you to the proverbial 'Seventh Heaven' of happiness and bliss". "You have to taste it to experience its chills or thrills". You would be told blandly. But how the devotees of Dionysus feel on their return journey from the 'abode of gods' they seldom venture or feel inclined to confide obviously because by the time they wake up to the reality they have completely forgotten what they saw or experienced in the Elysium. One enthusiastic devotee of the drink joyfully claims: "It slows ageing, streng-

thens youth, helps digestion, banishes melancholy, lightens the heart, clears the head, and quickens the spirits". "These drinks keep and preserve the head from whirling, the eyes from dazzling, the tongue from lispings, the mouth from snaffling, the teeth from chattering, the throat from rattling, the stomach from wambling, the veins from crumbling, the bones from aching, and the sorrow from soaking", he goes on to drive the point home. Nothing, it would be conceded, has done more to popularise the evil than our so-called popular media. Newspapers and magazines, commercial publicity, films and television all tend to glamorise drinking and drinkers in unmistakable terms giving the viewers and readers an impression that alcoholism is the other name for social sophistication—a sort of status symbol. What effect a film scene like the one showing the hero holding proudly a peg in his one hand and a dame in

Those who are inclined to believe that to enforce prohibition legally is ultra vires of the constitution because it is violative of the basic human rights must also know that national health is and must be the primary and fundamental concern of any truly national government.

his arms can have on our impressionable youth—boys and girls, is something about which few seem to be worried or concerned. Drinking has become an integral and indispensable part of our social milieu. While the poor drink to celebrate an important occasion (the 'pay-day' is also an important occasion for many) for the rich any occasion or excuse is a good enough reason for a swirl or whirl round the bottle.

It was late Mr. Churchill who once said: "I got more out of drinking than drinking got out of me". But let us not forget that all of us are not Churchills. Many of the drinkers seem to drink not for 'getting' but for 'forgetting' what haunts them constantly. Popular sayings like "Wine and wenches empty men's purses", "Wine is in, wit is out", and "Truth comes out of wine" cannot be ignored or lost sight of.

There are some who tell us smugly that the pleasure of

drinking is akin to that of music, and that in spite of its being ephemeral, a good wine lingers in the memory like a tune. "Just as there is a tune which will please almost everybody, somewhere in the range of drinks or wines there is one for almost every palate", these enthusiasts often tend to argue. Some even refer to saturnalian and bacchanalian festivals and revelries associated with the Roman gods Saturn and Baachus to buttress their defence for drinking. The devotees of Dionysus claim that but for the intoxicating drink, Omar Khayyam could and would not have enthralled us with his drink-drenched, musky Rubaiyats which we all so gleefully relish.

All said and done, the fact remains that alcoholism has drained more blood, sold more houses, plunged more people into penury and bankruptcy, defiled more reason, wrecked more manhood, dishonoured more womanhood, broken more hearts, driven more to suicide, and dug more graves than any other scourge known to mankind. Those who are inclined to believe that to enforce prohibition legally is ultra vires of the Constitution because it is violative of the basic human rights must also know that national health is and must be the primary and fundamental concern of any truly national government. A wit has likened an inveterate drinker to one who digs his own grave with his own mouth in his own lifetime. Paradoxically enough, and funnily too, though alcoholic drinks are deadly harmful, these are drunk to the health of one's near and dear ones.

Bhai Hari Singh Shergill Bereaved

Shrimati Amar Kaur wife of Bhai Hari Singh Shergill died at her residence in Bombay on July 1, 1980.

Shrimati Amar Kaur was a pious lady of religious mind. She was very soft-spoken and loveable personality.

The Bhog of Sahej Path and Kirtan in this connection, was held at Khalsa College on Sunday the 13th July, 1980, which was largely attended.

The "Spokesman" offers its heart-felt condolences to Bhai Hari Singh Shergill in his bereavement. May Sat Gura grant peace to the departed soul.



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Minority Character Of Punjab And Sind Bank Should Be Maintained

Dr. Rajinder Kaur Refutes Charges Against Its Chairman In Rajya Sabha

There is great resentment among Sikhs against nationalisation of Punjab and Sind Bank which was set up by them to serve the community. During a debate in Rajya Sabha, Mr Kalyan Roy of CPI supported the nationalisation and levelled some charges against the Bank Chairman Dr Inderjit Singh. Dr Rajinder Kaur, daughter of Master Tara Singh refuted these allegations and asked that either the minority character of the bank be maintained or the Sikhs be allowed to start a new bank. This is a summary of her speech in Rajya Sabha on June 30, last.

—Editor

I am not an economist that I could tell to what extent the weaker section is benefited by nationalisation. But one thing is quite clear that corruption and inefficiency increase in whatever is nationalised. Ever since transport was nationalised, corruption has increased in it.

Moreover, the private sector undertakings give more profits but the government-run public sector undertakings show less profits. When rules and priorities have been framed according to which both the private sector banks and public sector banks function and there is very healthy competition between the two, even then they have been nationalised.

One thing that pinches me most is that among them is a minority bank which is called a bank of the Sikhs and it is the Punjab and Sind Bank. The entire corruption and dishonesty has been sighted either in its Chairman Inderjit Singh or in its management while all other nationalised banks appear above-board to them. I can well understand the opposition by Shri Kalyan Roy because the Punjab and Sind Bank has been opened for the progress and economic development of Punjab, particularly the Sikhs. It has its branches in every main village of Punjab, which have their impact on their development.

Sardar Inderjit Singh had made a religious commitment that no Sikh lacking in integrity could find a job in the bank. That is why the communists could not lay their roots in Punjab among the Sikhs. Later on, some communist Sikhs got infiltrated into the bank management. When the Punjab and Sind Bank was nationalised, they got their beards shaved and danced with joy because they thought a good act had been performed.

The charge that has been levelled is that the Chairman of Punjab and Sind Bank advanced a loan to his son. Excuse me, there are many politicians who have distributed election tickets to their wives and children and got them elected to parliament or state assemblies. Then what offence

has he committed by sanctioning loan to his son? His son has not refused to repay the loan. I would certainly admit that they do not strictly conform to the rules while giving loans. When D.T.C. had allowed the operation of private buses, 40% of them went to Sikhs because the Punjab and Sind Bank gave them loan immediately. I asked them that there was a rule that the operator of the bus must invest 25% of his own. They said that in such a case a person, who cannot invest 25%, will not be able to run a bus. We know that the loan will be repaid. Maybe in some cases loans are not repaid.

This is the basic character of the Punjab and Sind Bank that religious ceremonies are performed in the morning at its headquarters before the day's business is started. Ninety percent of the deposits in the bank come from the Sikhs in Punjab. It has its branches in every historic Gurdwara and every Gurdwara deposits its money in the Punjab and Sind Bank. Its employees are Sikhs, and the benefits are also enjoyed by the Sikhs. But only 15% or 16% of the advance is given in Punjab; the rest being given

outside the state because the Reserve Bank of India Rules are such. But the loans are never advanced to rich people.

All those running taxis and buses in Delhi have got loans from Punjab. We have no big industry in Punjab. Mr. Shahi was telling how the agricultural banks in villages misappropriate money in the purchase of pumping sets etc. for the farmers. But I can say with confidence that in the Punjab and Sind Bank not a single such incident has ever taken place. In fact, no manager can dare do so because any person may approach the chairman any time and lodge a complaint.

What is the reason that time and again the Chairman has been made the custodian?

The bank has been run by rich people but still today the entire Sikh community feels involved. He rose from I.A.S. Officer of the allied services and not from a clerk, as just now alleged, and increased the number of the branches of the bank from 14 to 500. The Economic Times has reported that there has been maximum development in the Punjab and Sind Bank. How this could be possible if the chairman of the bank were corrupt and the management of other nationalised banks were honest?

The Congress government, which is in power again, is the supporter of the minorities. This bank belongs to a minority who forms one percent of the Indian population. In spite of this, their

contribution in the national economic development is much more.

Will the minority character of this bank be maintained after nationalisation or not?

They talk of competition. One who holds the scales, shall always weigh in his favour. The Punjab National Bank was also a bank of Punjab but the number of Sikh employees there was negligible. When Punjab and Sind Bank was opened, those very Sikhs helped it develop rapidly. At the time of partition, 40% of the army officers were Sikhs but now their number has gone down to 7 or 8%. It will have an adverse effect on the economy of Punjab. If you have taken over the bank, please maintain its minority character. Otherwise, we may be permitted to open another bank. We will run the new bank with the present chairman, who is alleged to be corrupt, and bring it to the level of your nationalised banks.

As an alternative, we have a movement that if we are not given an opportunity of economic development in India, we shall open a bank with its base in Switzerland and its branches all over the world. The result will be that the money which Indians send to our country from abroad, will be invested outside India and money will also flow out of the country. Thus, either a new bank may be given or the minority character of Punjab and Sind Bank may be maintained. If the chairman had been dishonest, the Sikhs would not have felt so much concerned over it. I have never benefited from this bank but my brethren and sisters have. When we enter the bank, we feel quite at home. We have no difficulty either depositing or in withdrawing money.

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Major Industrialisation Plan For Punjab

A major industrialisation plan envisaging setting up of paper and sugar units and textile machinery industries, establishment of nucleus units in backward districts, and preparation of district industries techno-economic programmes for Punjab was finalised here last week by the industry ministry.

Besides, the centre would also help the state government to get soft loans to meet the gigantic industrialisation plan and modernisation of the existing industries in the state.

The plan, first in the series, which is intended to be chalked out by the industry ministry for the various states in the country, was finalised at a marathon meeting lasting about four hours called by the industry minister, Dr. Charanjit Chanana. The Punjab delegation at the meeting, led by the chief minister, Darbara Singh, included all secretaries concerned with economic and industrial departments of the state.

Dr. Chanana laid considerable emphasis on the immediate launching of a modernisation programme, with particular reference to the small-scale engineering sector, promotion of nucleus units, which would generate higher employment through ancillary units and facilitate a white revolution in the state.

While industrialisation plans for each of the districts would be worked out, immediate attention would be given to the backward districts for which detailed techno-economic surveys would be carried out forthwith.

Dr. Chanana asked the state government to help modernise cycle and sewing machine industries in the state, so as to enable to produce quality products at competitive prices.

For the purpose of establishing paper manufacturing units, he asked the state government to identify locations, after which the necessary techno-economic feasibility reports would be prepared.

Dr. Chanana said that the resources based for paper industry should be enriched and utilised in such a way that the existing mills did not starve of raw materials.

Regarding sugar, the minister suggested that special plants should be established in the state, which made optimal use of energy alternative to bagasse. The ministry was interested in the efficient recycling of waste including bagasse and molasses.

He asked the state government that while the existing

textile machinery should be modernised a plan for setting up assembling and marketing units for textile machinery should be drawn up.

He suggested a growth target of milk processing in the state at 10 per cent over the existing level. For this purpose, the state government must immediately start the promotion of cattle farms both on quantitative and qualitative fronts, and launch a campaign.

The minister assured the state government of meeting their full requirement of cement and steel in order to help it achieve rapid industrialisation at the shortest possible time.

Letters To The Editor

Shiromani Gurdwara Prabandhak Committee

Sir, Early this year, I was asked by a certain organization to write for them a short biography of late Sardar Lachhman Singh Gill. Besides other sources tapped for the purpose, I also wrote to the S.G.P.C. on 24th Jan 80 to find out as to when did he join the Shiromani Akali Dal, and what offices were held by him in both the S.G.P.C. and the S.A.D. The Secretary, S.G.P.C., vide his letter date 30th Jan 80 replied that they would be too pleased to send me the necessary information soon.

Having heard nothing from the SGPC Office for months, I visited their offices at Amritsar on 20th May 80, only to find to my disappointment that the SGPC offices were having an unscheduled holiday, without any public notification to the effect. (This unthoughtful action on the part of the SGPC must have caused inconvenience to many others like me). By chance, I met the Secretary of the SGPC in their reception office, and he promised to send me the information within two days. Having received no communication from the Secretary, I wrote to the President, SGPC, who also has not bothered to do any thing about it. Perhaps he is busy in securing his own chair!

SGPC, the premier Sikh religious organisation, is a public setup; it should not be run as private concern as it appears to be the case. Unfortunately, the organisation appears to have fallen into inefficient hands. If its officials cannot maintain even such records which could be readily available when required, how can they be expected to carry out the lofty ideals—the propagation of Sikh religion and betterment of the Sikhs.

—Lt. Col. Gulcharan Singh
Jullundur

5-Day Week

Sir, As an economy measure for reducing petrol consumption the Government of India is thinking seriously to make 5-day week. But I am afraid it will not bring the desired results.

It would not ease traffic congestion in the present overcrowded public transport system.

Increased working hours will consume more electricity per day which would cancel out what is saved on working day-time Saturday.

Looking to our climate increased working hours to compensate Saturday working would increase working fatigue.

Two holidays together in a week will make many go on drives for week-ends.

For average working class longer week-ends would increase expenses of entertainment.

In a more practical way the staggering of office hours would be more welcome and suitable to our conditions which would not only ease the public transport system but improve private motoring and indirectly reduce petrol and electricity consumption.

—Niranjan M. Mehta
Bombay

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OUR HARYANA NEWSLETTER

Realignment Of Political Forces

By : Sardar Gurmit Singh, Advocate, Sirsa

Uncertainty in the Haryana politics continues. Although the official circles continue to deny the possibility of dissolution of Haryana Assembly in the near future yet all political parties are getting ready for the coming elections. The results of the mid-term poll in the adjoining states of Punjab, U.P. and Rajasthan have not discouraged the opposition parties in Haryana. Lok Dal in Haryana enjoys the same position in this state which the Akalis enjoy in Punjab. It has a mass base in the Jat peasantry and has a sentimental appeal on the basis of caste and community. It has a undisputed political leader in Chaudhary Devi Lal, who has a mass following and vast political experience. He is shrewd politician and is past-master in winning over his adversaries in hour of need. Lok Dal leadership is showing signs of change of outlook. It has realised that it cannot win by alienating the urbanites and has started accommodating urbanites in its fold. Bhartiya Janta Party, which still enjoys support of trading community is also adjusting itself to new realities. Wisdom seems to have dawned on its leadership and it has realised that it cannot face the Congress challenge all alone even in urban areas. It has, therefore, decided to join hands with the Lok Dal. A new re-alignment of political forces in the state is taking shape. All opposition parties have rallied round Ch. Devi Lal and admitted his leadership at State level. Efforts are afoot to form an alternative at National level under the leadership of Shri H.N. Bahuguna.

Much will, however, depend on the result of the Rajya Sabha election schedule for 11th July. Chaudhary Bhajan Lal plans to win both the seats. Although present strength of the Congress party in the State legislature permits it sure victory only at one seat. Chaudhary Bhajan Lal hopes to win over a few M.L.A.'s from the opposition and with that end in view he wanted Chaudhary Mukhtiar Singh Malik, erstwhile president of Jan Sangh in the State, to be fielded as second Congress candidate. But this time it may be difficult to win over M.L.A.'s from the opposition rank when fresh elections are in sight and defectors may not be accommodated by the Congress while allotting the tickets. Sushil Mohunte, former Advocate General, who has been adopted as a joint opposition candidate is a soft spoken, shrewd and tactful person and is sure to carry with him votes from all shades of opinion. The only possible apparent defection from opposition rank is expected from

the group led by Mrs. Chandrawati who is very close to Brigadier Ran Singh who has recently joined the Congress (I). But she may not be able to cut much ice and therefore may decide to wait and see for the time being instead of breaking away from the Lok Dal. She is a staunch opponent of Chaudhary Bansi Lal and the selection of Chaudhary Sultan Singh, a lieutenant of Chaudhary Bansi Lal as Congress candidate for Rajya Sabha have revived hopes of Chaudhary Bansi Lal's re-emergence on the state's political scene. Inclusion of Chaudhary Dalbir Singh in the Central Ministry has also strengthened this hope as Chaudhary Dalbir Singh was appointed President of the State Congress (I) earlier at the instance of Bansi Lal group.

However, Congress High Command has refused to adopt Chaudhary Mukhtiar Singh Malik as its candidate and instead Chaudhary Prabhu Singh, a Harijan has been selected as second Congress nominee for Rajya Sabha. This is a serious set back to Chaudhary Bhajan Lal and a booster for Chaudhary Bansi Lal with this chances of Congress winning the second seat have further receded. Chaudhary Bhajan Lal is, however, a master tactician. He is sure to win over about 5/6 opposition M.L.A.'s during the voting to show to the High Command his utility. He will thereby also impress that had his suggestion to adopt Mukhtiar Singh been accepted Congress would have surely won the second seat as well.

Chaudhary Bhajan Lal,

although Bishnoi by caste is essentially a shrewd business man. His decision to lease out to private entrepreneurs four of Haryana's sick public sector industrial units may not be liked by those who want to bring socialism through extension of public sector but it is essentially a wise step. He has made important policy announcement that state government's policy now was to encourage "assisted sector" by investment upto 20 per cent and having one or two directors on the board of directors of these units. The four units to be leased out are Haryana Concast (formerly Haryana Polysteel) Hissar, Haryana Matches Ltd. and Haryana Tanneries at Jind and Haryana Televisions at Faridabad. These are sick units and the government hitherto has been suffering loss of crores of rupees in the name of patronising public sector. However, this new economic policy may face some resistance from the centre, after some time.

Temporary and unemployed teachers in Haryana are carrying on agitation in the State. They sat in Dharna before the Chief Minister's residence and organised rallies in support of their demands which include regularisation of the services of the teachers who have served on adhoc basis and giving adhoc employment to those teachers who are unemployed. Chaudhary Bhajan Lal has promised to give a sympathetic consideration to their demands but something concrete must be done immediately to satisfy this class as the new academic session is about to begin.

**Harjit Singh
A Go-Ahead
Young Farmer**

Sardar Harjit Singh of village Thanewal in Gurdaspur District, cultivating 23 acres of land, is a regular visitor to the Farm Advisory Office and Regional Research Station of PAU University, Gurdaspur. He often brings very critical observations to the notice of the specialists and discusses the same with them. He attends crop production schools on wheat, paddy and pulses every year. He also takes a keen interest in the adaptive research trials laid out by the University. He frankly admits that his success in farming can be attributed to the rich knowledge which he has received from the experts.

He has mechanised his farm. He owns a 35 h.p. tractor and a 7½ h.p. electric-operated tubewell. He also receives canal water for 20 hours a week.

Cropping Pattern

Paddy-wheat is the main rotation at his farm. He generally puts 15 acres of land under this rotation and about 6½ acres under sugarcane. He puts the remaining land under fodder crops and some vegetables and summer pulses to meet his own requirements.

He generally harvests good crops. During 1978-79 he obtained a yield 25.6 and 27 quintals per acre of PR 106 and Jaya respectively. In case of wheat his average yield from 15 acres was 14 quintals per acre. He mainly grows Sanalika variety of wheat which he thinks is the best variety for Gurdaspur District. His sugarcane yield is about 350 quintal of cane per acre.

Chemical Weed Control

He believes that introduction of high yielding varieties of wheat and paddy is the first and the recent introduction of chemical weed control in paddy and wheat as the second breakthrough in the production of these crops.

Fertilizer Application

He is very critical about the application of fertilizer. He always applies them on soil test basis. He advocates that farmers should not only make use of chemical fertilizers but they should supplement their use with farmyard manure or green manure. He applies farmyard manure to every field after 3 or 4 years.

Increasing Input Cost

He is all praise for the government introducing flat rate of electricity for tubewells and increasing sugarcane prices. But still the continuously increasing prices of agricultural inputs are a constant worry to him.

(Courtesy—"Progressive Farming")



Hundred-Fold Increase In Tomato Production In Punjab

Within the last four or five years Punjab has become a big exporter of tomatoes according to Dr. K. Kirpal Singh, Director, Food Technology, Processing and Marketing, Punjab Agricultural University. While the increase in wheat production during the last fifteen years may have been four-fold, in tomatoes it has literally been a hundred-fold, he says.

Truckloads are sent from Punjab to Bombay not only by middlemen but also by farmers themselves. The distance of 2000 kms is covered in 60 hours. The cost of transportation during this season ranges from Rs. 3000 to Rs. 3200 for each truck. The truck driver making it in less time is given a bonus of Rs. 200 in addition to fare of Rs. 3000.

In spite of this there is a glut during the peak season in the market and the fruit is sold cheap. Processing into tomato juice, tomato paste, tomato ketchup, and tomato sauce can help. The Directorate of Food Technology, Processing and Marketing at the PAU has developed the requisite technology which is being tried and demonstrated on farms. Since tomato fruit contains more than 90 per cent of water, the best way to process this fruit is to reduce its moisture content and turn it into paste or sauce. This will cut down the transport costs.

Tomato like potato, originated in the South America. Its bright colour attracted the early discoverers and explorers. Its excellent edible quality led to its popularity all over the world. It is now grown in all the five continents. In America, its home is California where more than 2 lakh acres of tomatoes are harvested. Huge canneries process this fruit into concentrated juice form to be converted later into products like juice, paste, soup, ketchup etc.

The chemical composition of tomato varies with variety and stage of maturity. The pulp constitutes 85.4 per cent (average) of the whole fruit and contains 6 to 7 per cent total solids. Tomato also contains thiamine, riboflavin, folic acid, pantothenic acid, biotin, vitamin K and inhibitols which are related to vitamin E. Ripe tomatoes contain glucose and fructose as the principal sugars with small amounts of sucrose.

In India the tomato was first introduced towards the end

of 19th century. Now it covers over one lakh acres, with production of more than 5 lakh tonnes. The area under new varieties which are high yielding, good for processing and can withstand long distance transport is fast expanding.

'Punjab Chhauhara', a variety released four years back by the Punjab Agricultural University, Ludhiana covers the maximum area not only in Punjab but also in the other adjoining States. This variety is a dwarf variety with a thick stout stem and luxuriant and dense foliage which provides cover to the fruit from the sun and reduces sun-burnt injury. It was given this name because it resembles the date fruit commonly used at Punjabi betrothals. It has got fewer seeds than other varieties which is very much in demand. One quintal of fruit gives only 100 gms of seed. One acre can give 320 quintals of tomatoes.

One knows chillies that are bitter to eat, and when ripe, red in colour. But at Punjab Agricultural University these can actually be sweet in taste and yellow in colour. Dr J.S. Hundal, Associate Professor of Vegetables at the Punjab Agricultural University is working on a collection of 12 types originally obtained from France four years back. Some more varieties have been obtained from Hungary. Like flowers the fruit i.e. chillies face upward instead of downward as chillies do normally.

What Is New Chillies

Children and some grown-ups also, says Dr Hundal, are reluctant to eat hot chillies. This is not good for them in a country like India because chillies are the cheapest source of vitamin C. Ten chillies give enough vitamin C for one day. It also has vitamin A and iron. Four of the collections from France which are called MY-2, MY-3, MY-8 and MY-12 and one collection from Hungary Collosca EA-15 taste sweet. One of the types MY-8 (Malgache Yellow-8) also serves as an ornamental plant. Plants are dwarf i.e. only 18 cm high and can be planted in earthen pots like flowers. A similar ornamental type called 'Holiday Time' developed at the University of Connecticut, USA won an award this year as a flower. Its seed is being produced by Pan-American Seed Company.

A major characteristic of all these collections is that they fruit later. The fruiting period of these new comers is also longer.

For salad the variety MY-5 promises to be good because its fruit is early. With its bright colour and shapely looks it can brighten up the table. For pickles MY-9 is good because its chillies are thick and long.

Introduced into India by the Portuguese 300 years ago, it now earns nearly Rs. 3 crores in exports mainly to Sri Lanka. Chilli is believed to have originated in Peru in South America where the Portuguese came across it when they conquered that country in the 16th century. In India Maharashtra, Tamil Nadu and Andhra are the chief producers. In Punjab the total area is

around ten thousand hectares mainly in Patiala and Sangrur districts. The varieties are also called Sirhindi, Sanauri and Rajpura which are names of places in Patiala district. It cannot flourish in the heavier soils of areas like Gurdaspur because such soils are deficient in oxygen.

For the tradition local crop seedlings are transplanted in the field from the middle of June to the middle of July as in the case of rice. The transplanting of the spring crop is done in the second half of February to the first half of March. One and a half kilogram of seed produces sufficient plants for one hectare. The nursery beds should be surrounded by a band of BHC to keep away ants and other insects. Thick and stocky plants bear transplanting shock better than thin and spindly ones. Transplanting should be done in the evening.

The whole of phosphorus (350 kgs per hectare) and potash (50 kgs) and half of nitrogen (300 kgs) should be applied before transplanting. The other half is applied one and two months after transplanting. Fertiliser should not come in contact with the plants which will kill them or adversely affect their growth.

"Mansrovar" Silver Jubilee

All India Sikh Council 'Mansrovar' Silver Jubilee Celebrations were held at Chelmsford Club, New Delhi, last week, under the presidentship of Sardar Harbans Singh, General Secretary, Bhai Vir Singh Sahitya Sadan. The function was inaugurated by Dr. Inderjit Singh, Custodian Punjab and Sind Bank.

The former Governor of Tamil Nadu, Sardar Ujjal Singh released the Silver Jubilee issue of 'Mansrovar' and presented the first copy to Dr. Inderjit Singh. The speakers which included Sardar Gurmit Singh Advocate, Sardar Gurdit Singh Jolly, Sardar Madan Singh Nayyar, Sardar Kartar Singh Suri, Advocate, Dr. Maheep Singh, Sardar Jaswant Singh Kochhar and others had all praise for the selfless service rendered by Sardar Man Singh in championing the cause of Sikh religion and history through the columns of the Weekly.

Sardar Sucha Singh Anand thanked the audience and the function came to a close with sumptuous tea. Copies of the Silver Jubilee issue of 'Mansrovar' were distributed free to the audience.

—Piara Singh, M.A.

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